

مَكْزَا مِنْ الْأَصْلِ

An eye for the country

MOLLY HOLDEN:
Air and Chill Earth
72pp. £1.25.

JAMES AITCHISON:
Sounds Before Sleep
32pp. £1.05.

ANNA WICKHAM:
Selected Poems
48pp. £1.25.

More than one aspect of Molly Holden's *Air and Chill Earth* brings to mind the work of Edward Thomas, and the comparison, almost inevitably, works for both good and ill. Mrs Holden writes with reflective realism about, for the most part, country life, and she has Thomas's talent for blending an irregular discursive rhythm and slightly flattened tone with a more fragile, lyrical strain; but whereas Thomas's lyricism opens out into delicate insights which reach beyond pragmatic description, Mrs Holden's poems lack the power and tension which that restless searching through and beyond the particular generates.

She echoes Thomas's rhythms and realism without the restrained turbulence which underlies and energizes them; and the result, at its worst, is the kind of limp neo-Georgian romanticism evident in a poem like "Farm Boys" ("his hair top-blonded to suffron by the harvest sun..."). That, however, is the worst; at her best, Mrs Holden can produce some admirably clear-sighted Nature poetry, deftly precise in the description of its object. Disappointingly, however, the precision of observation is achieved, on the whole, non-sensuously; and in this sense Mrs Holden might learn from a few of the poems in James Aitchison's first collection, *Sounds Before Sleep*, which show a controlled richness of perception:

I cannot see where the trees begin in this loose thicket that fills the morning, this spillage of darkness into a day where nothing has substance. Slowly it silvers, begins to glint with floating particles of freezing light and a black salt drifts from the iridescence

to become a tree, and a tree and a tree until there is a far blur of woodland. This, true enough, has some shaky moments, as do most of Mr Aitchison's poems—not least those which deal, lovingly but depressingly unoriginally, with domestic situations. Even so, the book is a careful, thoroughly worked production, notably uneven but with some impressive patches of imagery.

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The information on these reports is based on the latest available statistics and is up to date as at the time of publication.

IRENE FEREY:
Time Elsewhere
40pp. £1.05.

JON MANCHIP WHITE:
The Mountain Lion
43pp. £1.05.

ROY McADDEN:
The Garryowen
40pp. £1.05.
The Hogarth Press: Chats and Windus.

If Molly Holden is something of a latterday Georgian, Anna Wickham and Irene Ferey stem from a different twentieth-century tradition, representing alternative forms of modernist reaction to that modestly imprecise ruralism. Anna Wickham, who died in 1947, was publicized by Harold Monro and admired by both Lawrence and Pound; but it is difficult, at this distance, to see her as more than a thoroughly marginal figure in the modernist revolution. Her poems are saturated with various sub-Lawrentian intensities, authentic and unstable, passionately confessed and intellectually undistinguished. Irene Ferey, by contrast, owes less to Lawrence and more to Eliot and Pound, but she, too, has an irritating penchant for the excessively resonant statement. The poetry in *Time Elsewhere* is imaginatively inventive but emotionally stiff; and what the blur calls

Trouble brewing

JOHN FIGUEROA (Editor):
Caribbean Voices
Volume 1: Dreams and Visions
119pp. Paperback, 50p.

Volume 2: The Blue Horizons
228pp. Paperback, £1.05.
Favans. Combined hardback, £2.50.

Volume 3 and 4
Edited by Edward Brathwaite, Kenneth Ramchand and Andrew Salkey.
Kingston and London: The Caribbean Artists Movement, 65p.

The scope and nature of Professor Figueroa's anthology of West Indian poetry are indicated pretty clearly in the foreword by Philip Sherlock:

To my great gain, I was brought up on Tennyson and later Browning and Keats, and later, Shelley. But something was missing. I knew that I lived in a region of bewitching beauty but I found no poets to open magic casements on my fields of bananas and orange trees in the way that Keats transformed, or Wordsworth illumined, the English countryside.

For many readers, West Indian poetry will seem to have begun at the precise moment when this sort of literary education no longer appeared "a great gain". In seeking to become the Keats of the banana field, the poet sinks himself under a hopeless burden of imitation, literary ascription and false references. He relegates himself to the role of a provincial, operating on the extreme fringes of a great metropolitan tradition. Most dangerous of all, he starts in the wrong place. Instead of starting with Keats and Wordsworth, infinitely remote as they are from the knowledge and experience of most people in his society, he will finally turn his attention to the actual folk-speech, music and historical experience in the life around him. What he needs is not merely a new subject-matter (poets instead of daffodils) but a new form and a new language, in which to shape it and sing it.

There is a distinct watershed in the development of West Indian poetry, the watershed which marks this sort of recognition, and most of Professor Figueroa's anthology falls well short of it. Hence it is more an act of piety and friendship, a nostalgic gesture, than an effort to bring out the points of real growth and change in the poetry of the region. There is little here that will

her "elegance" degenerates too often into a hot-house eclecticism. Come enriched by rain to a reflection of summer

Burning in dead wood,
Yellowing in ivory winter light,
Aspiring: roses in pierced china jars
Exhale the incoherent spore of perfume
Full of the futile breath of enclosed rooms...

Jon Manchip White's *The Mountain Lion* is a bardic, celebratory, rhetorical piece of work, crammed with a lush, tropical richness of imagery which consistently sacrifices intellectual precision to cloying verbiage and a simplistic romanticism of attitude. The book teeters, on the brink of a verbal riot, which is also true, in a lesser degree, of Roy McAdden's very different collection of poems on mainly Irish topics, *The Garryowen*:

That time in Coshendall
When sun impinged through shutters
drizzle at the hills
Stretched like Pegeen Mike or Molly Bloom
Back to the tide's necklace, the wet
moulded vex of the sea;
Then birds flushed; and turtling hens
fretted past foundinging gates.

The lines, like those quoted from Mrs Ferey above, really describe their own technique: the poetry drizzles, flashes, frets and founders, parading its inventive devices in what reads occasionally like a conscious parody of the gift of the blarney.

Dick Davis's admirably mature work manifests most of these qualities: he writes in a terse, economical, and stark but vivid style, allowing a pattern of exactly defined images to bear the weight of a neatly oblique emotional force. Clive Wilmer, his Cambridge colleague, works in a similar vein, but more unevenly: like Mr Davis, Mr Wilmer blends metaphorical power with conceptual complexity, but the balance isn't precise: his "Elegy for Donald Campbell" reads, quite unintentionally, like an excellent parody of the bleaker intellectualism of early Thom Gunn. Grevel Lindop works in a more relaxed, discursive, faintly Gravesian medium, with some notable successes; but the style leads one to expect a more thorough exploitation of irony and obliquity than is actually there. He still needs to reconcile his seriousness of content with a free-moving, rather lightweight style which pulls at points in an opposite direction; and that unresolved tension results at times in uncertainty, even clumsiness.

make the reader sit up; too many flowers, too little pain. Much of the verse belongs to what Andrew Salkey has called "the banality of forced nationalistic poetry".

The quotation comes from Mr Salkey's own anthology *Breaklight*, and it is illuminating to compare the contents of the two collections. *Caribbean Voices* has no adequate representation of the important poetry of the past ten years. Wayne Brown and Pauline Charles do not appear at all. Edward Brathwaite in a couple of examples that give no idea of his real originality and importance. Derek Walcott only in some of the most innocuous pieces from his first collection, *In a Green Night*. One looks in vain for the tougher, bleaker Walcott of *The Castaway* and *The Gulf*; the eloquent anger of Brathwaite's *Islands*; the Martin Carter of "Poems of Shape and Motion"; the concentrated weight of labour and endurance in Pauline Charles's "Sugar Cane".

Cane is sweet sweat slain;
Cane is labour unrecognized, lost and unrecovered;
Sugar is the sweet swollen pain of the years;
Sugar is slavery's immovable stain.

The poetic explosion which has accepted the old complacency and colonial poetry, has found no cobalt collection, looks antiquated beside another, world, from the rage and exultant that fill the pages of the Indian journal *South*. This new West with recent poetry and prose full of vigour and a hard, purposive energy, which suddenly gives a new kind of importance to West Indian writing. The provincial gentilities of the 1950s seem much more than a generation ago when the Rastafarian poet Bongo Jerry sounds his fierce, impatient, drumbeats. This writing that is discovering itself in the streets of Port of Spain and the hovels of West Kingston, hidden behind the corners of the tourist brochures which its anger is slowly blackening and burning.

Sooner or later,
But must
The dam going to bust and every man
And who will stop them?

Holding back

Poetry Introduction 2
123pp. Faber and Faber. £1.95 (paperback, 95p).

The modestly anonymous editor of this second Faber anthology of little-known poets is to be congratulated on a highly competent job. There are nine poets printed, all generously represented and most of them aged well under thirty; and the poems chosen display certain interesting general consistencies of tone, technique and to some extent—theme. The typical poem is rhythmically stringent, dourly powerful rather than dazzlingly pretentious; imperiously restrained rather than lyrically confessional; points are awarded for rich but toughly realist imagery within fairly formal frameworks, for intellectual control and perceptual clarity rather than for esoteric subjectivism. The best poems, then, combine imaginative ambition with technical honesty; they avoid stylistic smartness without lapsing into competent dullness.

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TLS

71st Year 28 January 1972 No. 3,488

Commentary

It is now some eighteen months since a publishing branch was founded within the Technical and Managerial Staffs and began for the first time to tackle the question of a union organization for members of this slightly unusual industry. In that time it has made an encouraging start, with recognition by the Clarendon Press last autumn and the establishment of a lively and informative newsletter called *Print Out* (11p) quarterly from 58a Ridgmount Gardens, London WC1, of which the second issue has just appeared. This contains a critical "profile" of Weidenfeld and Nicolson, together with the chairman of Hodder and Stoughton's comments on and corrections to the previous issue's profile of his firm.

Last Saturday ASTMS held an all-day meeting or "Workshop" in the FUC's Congress Hall to discuss "the problems of the industry". As a meeting this was a success, with over 200 people taking part (of whom only about half were members of the union) and paying up to £1 for their tickets. As a discussion it was much less so, though the basic situation—

a group of predominantly young publishing employees questioning the whole structure and purpose of everything to do with books—was plainly a healthy one, and something of a relief after the rather narrower commercial-mindedness of the Society of Young Publishers. These kids, the outlooker felt, had no particular wish to whizz.

John Calder hit the nail on the head at the end of the day, when the topic of publishers' social responsibility was being debated in the hall's slightly deadening atmosphere, by asking why a meeting so concerned with querying the structure of British publishing could not have done so more radically and constructively, instead of breaking it all up into "polite little sub-discussions" such as he felt had wasted a perfectly good Saturday for him. He hit it too hard perhaps, but it would certainly have been better if the topics had been more precisely formulated; if there had been less of a barrier between platform (five successive panels of about half-a-dozen talkers each) and floor; and if the latter's role had not been limited at the outset to the asking of questions. The result was that too much of the day was spent on generalities or the defining of known arguments and situations. The large number of excellent minds present nevertheless met.

In the first session, on "creativity versus profitability", for instance, there was an unresolved clash on the platform between the view that marginal books which lose money are probably bad ones (Maurice Temple Smith) and the counter-claim (by Ed Victor) that the publisher must remain in a position to publish what he knows won't sell—an important point for the union since a high-wage industry is likely to cut down on marginal books. In the second, which voiced the complaints of authors, B. S. Johnson restated his case for an authors' cooperative (outlined three

years ago in *New Society*), supported by Alan Burns, who cited the German Verlag der Autoren, though without mentioning any numbers or titles of books published. Michael Sissons, the only agent to speak, was gloomy about the prospects for hardcover publishing in this country, which "has backed itself up a blind alley in the last ten years"; while I. G. Ballard, in much the most entertaining of these contributions, was equally pessimistic about our fiction editors, whom he accused of wanting their authors to go on always producing the same thing, and accordingly found much less alert than the magazine editors with whom (as a writer of science fiction) he also deals.

In the session on editing, too, problems were thrown up but not really tackled. Anthony Godwin of Weidenfeld and Nicolson, who made the main statement from the platform, described the modern editor as the nearest substitute for the old-style publisher, now that company chairmen tend to concentrate more on the financial side. Forty books a year was the maximum for an editor to deal with, he thought, though he had on occasion been so strong as to manage three or four. But the turnover targets were set for him and sometimes, he admitted, "I publish a bit of rubbish because I can't make my targets". The need, so all this panel seemed to agree, was for more "acquisition discipline", a pushy way of saying that editors should take on fewer and better books. Some concern was expressed about the lack of openings for young editors—and indeed one of the authors earlier had spoken of Mr Godwin and Tom Maschler of Jonathan Cape as the last of their kind. Dieter Pesner of Penguin Books suggested that the important thing was for editors to have elbow-room in which to make mistakes, and that many publishers' lists were too small to allow this; at

the same time he called for greater decentralization by the big firms. The editor's function in preparing and improving the book was broadly mentioned, though Harold Harris was confident that editorial rewriting was a rarity in this country.

Print and new technologies, the first of the afternoon sessions, concentrated, not unconvincingly, on the use of video-cassettes and other audio-visual innovations for educational ends. Tony Trebble of Sussex University gave a particularly hair-raising account of the abandon with which educationists will invest in expensive new equipment. "They'll try anything once," Bryan Winston suggested that the best thing to do with it was to give it to the pupils to master in their own way. A few McLuhanite kites were floated and/or shot down, and Robin Fier of Nelson called for the evolution of some kind of "concrete prose"; but no mention was made of small offset and other techniques which would allow publishing to develop as the "collage industry" proposed by Gabriel Pearson in the final session on social responsibility.

Here the panel came out strongly in favour of the small publisher as being the likeliest to back his own judgment (social, political or artistic) against commercial orthodoxy, though the view was also expressed that, pending a better society, the publisher's social responsibility was to give the public what it wants, or simply to survive. Assuming the importance of such small firms, whose difficulties of distribution and censorship were factually described by Richard Handyside, publisher of *The Little Red Schoolbook*, the question was raised whether the union's pressure for better wages might not drive them out of business, or into the arms of the bigger and richer groups.

So at least the meeting helped to establish some of the problems which

a union with these admittedly interests needs to face. The thing we would like to see it do, he to isolate the most crucial of both the immediate ones and which may arise in the near future and to argue out the remedies in rather smaller groups, as we understand it, how the organic minds are already working, and then anyone who felt frustrated Saturday's performance should patient. The important thing is a fresh wind is perhaps about to blow through the middle and lower of British publishing. Once it has concentrated itself it could do a substantial amount of good.

The Welsh Arts Council has just announced that after February 5, a valedictory lyric from Dannie Abi is ending its Dial-a-Poem service. It does not say why, which is a sound flatterer enough; in the years the service has been presented seventy different poets have recited 100 poems in both English and Welsh, and nearly 60,000 calls have been received from verse-lovers. Even allowing for a few wrong numbers and the inevitable nuisance callers, dialling no doubt, counter the official offering of the English critic P. G. Hamerton some unjustly neglected efforts of their own, that is a handsome total.

The Welsh Arts Council claim to have been piping hot, not to the masses then at least, but to the poets who are on the phone. It's still possible to ring for a poem for a poet in Gwynedd, London and there is hope that Wales local Arts Association will start new services. Meanwhile, subscribers menaced by withdrawal can send for two new Cyfwrdd Bardd and Dial-a-Poem (from Recordiair) Dryw, Llanelli.

In 1872, we are told by his biographers, "Ruskin saw in Mr Ellis's possession a fine copy of the *Caprichos* of Goya and commented on its hideousness, adding that it was only fit to be burnt". Mr Ellis agreed with him, and putting the volume into the empty grate (for he was in August) he and Ruskin set to work to burn it. A few years earlier, in 1868, the English critic P. G. Hamerton had little good to say of Goya as an etcher, and though there were a few notable exceptions (Stirling Maxwell and William Bell Scott, for example) there is no doubt that England in the nineteenth century was well behind France in its awareness of the extraordinary genius who had died in exile in the latter country in 1828.

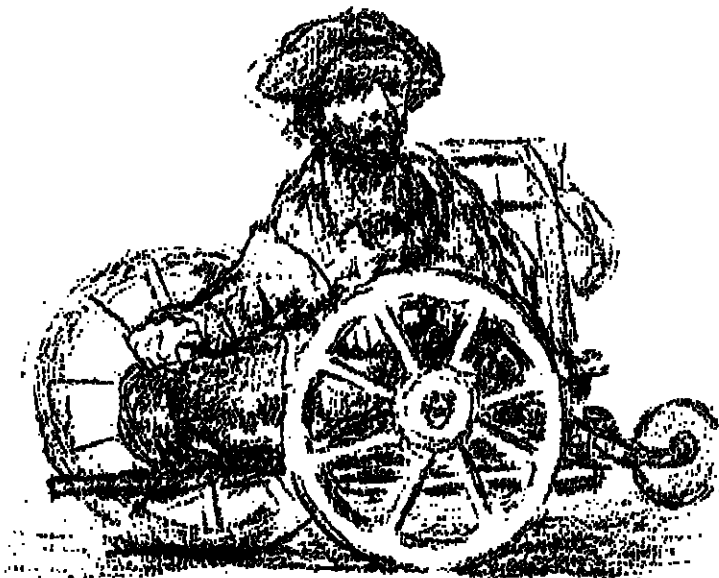
Things are certainly very different now. The bicentenary of the birth of Francisco Goya was celebrated in 1946 just after the close of a war whose disasters, in terms of human suffering and the brutal extermination of whole populations, rivaled and in some respects far exceeded the scenes of cruelty so indelibly etched first in the mind, and later in the hand, of the great Spanish artist. Even more recent events, the Second World War make his indictments of human cruelty, ignorance and folly as powerful today as they were when he etched the "Caprichos" and "Desastres de la Guerra", or created the drawings in "Album C"; one has only to think, for instance, of how the tarred and feathered girl in an unforgettable photograph from Belfast is echoed again in Goya's shackled female captives with bowed heads, and in the frighteningly apposite titles under them—"porque fue sensible" or "por casarse con quien quiso" (for marrying whom she wished).

Goya's life, indeed, as the mirror of an unchanging human condition has been more starkly revealed than ever before, and the comparative trickle of critical studies which in the intervening years had already recognized the universal aspect of Goya's genius has now become a flood that in its more specialized or partisan aspects (Edith Hellman and Francis D. Klingender, for instance) threatens to distort the complete interpretation of Goya that modern scholarship and research can undoubtedly now supply. The recent publication, therefore, of two important and massive monographs, each accompanied by a catalogue and published, respectively, in English and French and English and Spanish editions is a major event in the bibliography of the artist, for together they distil and bring completely up to date not only the historical facts recorded by his early biographers (Valentin Carder, Laurent Matheron, Charles Courlet)—and still being unearthed in Spain—but also the great interpretative studies of Aureliano de Beruete, A. Sánchez Cantón, and Enrique Lafuente Ferrari; the researches of Valentin de Sambricio on the tapestry cartoons; and the rarer attempts at partial catalogues raisonnés, now overtaken by time, of C. de la Haza, Valerian Van Loga, Albert F. Wolff, Beruete, August L. Mayer, and Xavier Dupuy-Ferrière.

Pierre Gassier and Juliet Wilson, in a book which for once really serves the epithet "monumental", have aimed at a complete account of the life and work of Goya with a catalogue and reproductions of every one of his paintings, drawings, and engravings in a single volume; José Gudiol, slightly less ambitious, has dealt with the paintings only (with some tangential references to the graphic work) in three volumes of plates and one of text, in this respect becoming the successor to Desparmet-Fitz-Gerald's *L'oeuvre peint de Goya*, also in four volumes, which was begun in 1928 but only published posthumously in 1950. If to the Gudiol and Gassier volumes we add those of the late Tomás Harris (1964) with their definitive catalogue of the engravings, and the exhaustive survey of the Black Paintings published in the same year by Sánchez Cantón and Xavier de Salas, it will readily be seen that the material for a radical reappraisal of Goya, aided also by exhibitions such as that at the Royal Academy in 1963-64 and at The Hague and Paris in 1970, has never been more abundant, or prepared by more competent hands.

As Ortega y Gasset has rightly said, "if there is an artist who needs to be understood and explained as well as seen it is Goya, especially if, as would seem essential, his work is looked at as a whole". It is this total view, coupled with the right degree of detachment, which makes a book such as that by M. Gassier and Miss Wilson so valuable both as

Major events in the bibliography of Goya



scholar of twelve small paintings on tin-plate as those that Goya submitted to the Academy of San Fernando in 1794 and which were described by him as "a set of cabinet pictures in which I have been able to make observations normally impossible in commissioned works which give no scope for fantasy and invention". These discoveries have considerably altered some of the earlier ideas of Goya's evolution, just as the emergence of several new early religious and mythological paintings and sketches have strengthened the sense of Goya's achievement before the 1792-93 crisis of his deafness—a period until now generally regarded as "backward-looking" but one which contains, as Sr Gudiol has particularly stressed, the seeds of his future genius.

Although modern researches have enabled both authors to slot a number of undated paintings and their related drawings comfortably into place, the "intercalation" of many others remains by no means an easy task, and M. Gassier and Miss Wilson are the first to admit that their grouping (particularly that of the small genre series Goya did for his own amusement) is in some cases tentative and needs further study. Moreover space has clearly not allowed them, in brief catalogue entries supplemented by footnotes, to give the same "reasoned" arguments for dating, and so on, on technical and stylistic grounds, as Sr Gudiol, with only the paintings to deal with, has been able to suggest.

On the other hand—and this alone is a great feat—M. Gassier and Miss Wilson have for the first time marshalled in one catalogue the entire corpus of Goya's drawings, illustrated side by side with their related paintings and engravings. This is a tremendous aid to scholarship, for there has been a real need for the contributions to this aspect of Goya's work by Lafuente Ferrari, Sánchez Cantón, Harry B. Wohl, Eleanor A. Smyre, José López-Rey, and other scholars to be fully collated and for all the individual drawings and the eight albums from the early Sanlúcar to the late Bordeaux (or from A to H as they are now known) to be consecutively presented (in this task one senses help behind the scenes from another distinguished Goya scholar and close collaborator of the authors, Enrique H. Harri-Frankfort).

Collaboration in the fullest sense is also indicated in the quotation of Sr Gudiol's catalogue numbers and many other acknowledgments in the Gassier-Wilson text; in this respect the compilation of a detailed concordance between the two catalogues (688 paintings in Gassier-Wilson, as against 772 in Gudiol) would certainly be revealing and would show the extent to which Goya's autograph oeuvre is still in question, especially as regards the early religious work; though it should be pointed out that a final assessment of some of Sr Gudiol's recent discoveries in Spain is still difficult, as they are known even to Gassier-Wilson only from photographs. Their publication, however, in both books brings much interesting illumination to Goya's early development and, on the evidence that they supply, it is surprising how little stress is laid in either book on the influence on the young Goya of Corrado Gaglianico, the Neapolitan painter who was a predecessor of Mengs and Tiepolo at Madrid, and whose many works in Spain must

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Oxford University Press

Our beloved Billy

PHILIP ZIEGLER: King William IV 335pp plus 17 plates. Collins, £3.50.

When King William IV died, the diarist, Charles Greville, after noticing that the excitement of coming to the throne when he was sixty-five almost drove him mad, remarked that he was something of a blackguard and something more of a halfoon. No one could possibly dispute the latter description, but the former invites contradiction. In the sense that no king since the days of Charles II had filled castle and palace with a retinue of hussars—William IV had ten children by the actress Mrs Jordan—there is perhaps in that narrow sense some room for Greville's charge. But in the wider sense it is surely unfounded: for the King, though in the Senior Service, might have sung with Tommy Atkins:

An if sometimes our conduct isn't all your fancy paints,
Why, single men in barracks don't grow into plaster saints

This splendid biography of the King, which in style, judgment, and descriptive power is of the highest quality, certainly convinces us that he was no plaster saint. During intervals between service with the Royal Navy he was in Germany and spent much of his time with ladies of the town. Writing to his oldest brother from Hannover he says that he hated "this damned country, smoking, playing at twopenny whist, and wearing great thick boots. Oh! for England and the pretty girls of Westminster." That sentence seems to sum up the King for us; he was incurably English and fatally susceptible.

King William had two characteristics which are certainly not the finest foundation for English sovereignty. He was irreverent. He was not irreverent about sacred things, for was he not heard muttering on his deathbed: "The Church! The Church!"? It was rather that he was irreverent about secular

things, even family matters, and the sacredness of monarchy strikes deep into the heart of members of the Royal Family. He referred to his father as "the old boy". And the remarks which he was apt to throw out reveal this irreverence. Though no reader of books and therefore not well-qualified to judge, he wounds a respectable class of his fellow-countrymen when he says: "I know no person so perfectly dangerous and disagreeable as an author."

He may well have endeared himself to Lancastrians when he amiably remarked that he was surprised to find so much civilization in such an out-of-the-way county as Yorkshire, but it is hardly what we look for in a member of the Royal Family. Such remarks—and they are beautifully displayed by Philip Ziegler—enliven many a page of this biography but they betray a certain flippancy of mind, a weakness for prating and perhaps even a lack of sensitiveness. We can see this by the remark he made when George III went finally mad: "They have turned the key upon the King, he will come back no more."

Perhaps a somewhat similar lack of feeling was manifest when he cast aside Mrs Jordan after an association of twenty years. In the arrangements which he made afterwards he behaved, as Mr Ziegler amusingly says, "not well but rather better than might have been expected". Connections of this kind in those days with members of the Royal Family were never expected to last for ever—Mrs Fitzherbert and Mme de St Laurent were both discarded in much the same way as was Mrs Jordan. We can hardly avoid weeping for Mrs Jordan but, as the author says, she was probably not taken by surprise. But what must invite condemnation is that William abandoned this charming woman for the idea of the married state; when he left Mrs Jordan he seems to have had no particular person in mind but, as soon as he was free, subjected horesses, princesses, and his cousins to intentions which were rather boringly honourable. Never has any sinner wooed in rapid succession such a collection of totally

unsuitable brides. As the news of these proposals came into general circulation a wit cruelly remarked that it looked as if "there may be more business for Messrs R. and T. Willis" (the mad doctors attending George III).

The other habit which unfitted him for sovereignty was his incurable habit of specifiying. He was one of those unselfconscious, noisy characters of whom it can be said there was no occasion, either public or private, in which he was not ready to say a few words, generally ill-chosen, often indelicate and always rambling. Perhaps this idea of adorning an occasion was acquired from his father, though not of course the lewdness. When at last he settled down and married Queen Adelaide it was noticed at once that "the politeness" had vanished and that he became much better behaved and quieter. But these more decorous habits deserted him if he was roused or confronted by an unexpected situation, most noticeable when he first ascended the throne. This helps to explain why he betrayed great oddity at that time and also explains why Greville, who was sharp-tongued but not a romancer, wrote that the King "was a mountebank bidding fair to become a maniac". He never quite lost the habit of explosive speech even after he had been on the throne for some time; he had been King for several years when he said to the President of the Royal Academy, "You may be damn'd, Sir, and if the Queen was not here I would kick you downstairs."

The curious thing about King William IV—and it is this of course which gives his biography particular interest—is that with conspicuous personal failings he yet made an extraordinarily successful king. In fact the last sovereign of the House of Hanover redeemed the dynasty. He was faced with political difficulties at home of the greatest magnitude; they were comparable with, but exceeded in gravity, the struggle with the Lords' eighty years afterwards. One point which is very rightly emphasized in this book is that the lead-

ing politicians on both sides never withheld their praise from him. Here is Lord Holland, who was among the most partisan of the Whigs, writing at a critical moment of the struggle over the Reform Bill: "I must in my conscience declare that I think he [the King] has acted throughout most fairly and honourably by us." Readers may recollect and set against this a remark of Creevey, "Our beloved Billy cuts a damnable figure"; and much the same was no doubt said by many journalists of similar type at the time. Such remarks are rather to be clasped as war-cries not judgments. Lord Holland's verdict would have been endorsed by all who knew the King within the narrow circle of official life. Moreover, the political impartiality of the King was achieved in spite of great domestic tribulations.

Mr Ziegler reveals for us the extent of Queen Adelaide's Toryism. She was educated in the very worst principles of passive obedience and divine right; Mr Ziegler is right to emphasize the persistent drip of her prejudices on the King. "The good-for-nothing bastards", though remote from the shires, had the political opinions of hunt-servants. Those somewhat pathetic personages, the King's sisters or the Beguins as they were called, likewise pecked away at the King. As one of them said: "We may think, we must think, do think, but we need not speak."

There can be no doubt that much of the success of the King was due to the patient good sense of his secretary Sir Herbert Taylor. He was one of those royal servants whose instructions to his executors were rigid; the extent of his skill and importance perished with his papers. We do, however, learn from Brougham, who was not over-generous with praise, that Taylor was "one of the most able as well as the most respectable persons who have ever appeared at the Court of this country". That is correct. But the mutilation of his records means that we are guessing rather than affirming when we say that Taylor, with his master, was the saviour of English constitutional monarchy.

Duckworth books

Social Radicalism and the Arts: WESTERN EUROPE DONALD DREW EGBERT

This book, the first study of its kind, relates the ways in which the political and social conditions of Western European artists have affected their lives, their work, and their society—providing a comprehensive view of the artistic environment in the past two centuries. Virtually every radical creative figure of the period is discussed. "An invaluable book for all those interested in the relation between politics and art. The author's objectivity is exemplary." John Berger

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FINANCIAL TIMES

"No man who relies on Dr. Reardon is likely to be seriously misled, and he has thrown his not very wide, responding to the recent fresh emphasis on Mansel, for example, and bringing in George Eliot, John Stuart Mill, Carlyle and many others. Dr. Reardon makes valuable use of his own earlier work on Liberal Protestantism and Catholic Modernism. He has replaced older works of this kind, notably those of Elliott Birn and V. F. Storr."

EXPOSITORY TIMES

"He analyses the contributions of a host of thinkers, among whom are not a few notoriously difficult to sum up. It is all done judiciously; and, since the nineteenth century is a popular item in courses either of the traditional 'theology' or of the broader-based 'religious studies' Mr. Reardon's achievement seems bound to earn the gratitude of a great many students in the years to come."

CHURCH TIMES

"he does not confine himself to academic theology, but gives space not only to J. S. Mill and the Utilitarians but also to Tennyson, George Eliot and Matthew Arnold, as well as to the titular head of the enterprise, the poet Coleridge, and his influence, mainly through Aids to Reflection (1825). Thus we get a more general view of the religious questions of the age than we should if the inquiry had been confined to the works of clergymen."

TIMES LITERARY SUPPLEMENT

"The course of events is so dramatic and confusing, and Mr. Reardon has packed so much information about personalities and issues into his pages, that the result might have been indigestible. But he has handled his mass of material so deftly that a reader follows him, happily held, all the way from Coleridge to Gore."

TIMES EDUCATIONAL SUPPLEMENT

"He has not sought, he says, to be original. In the sense of providing either fresh facts or unusual judgements. The result is a very accurate and honest account of what most of the major British 19th century theologians said."

ANNOTATED BOOKLIST

ISBN 0 582 48510 X Cased Demy 8vo xlii+502pp £3.25 net

Longman

Royal David's cities

KATHLEEN KENYON:
Royal Cities of the Old Testament
24pp. Harrie and Jenkins. £4.

It is an ironic fact that the Davidic monarchy and the city of David, which came to play so important a part in Jewish and Christian religious tradition, were both originally alien to the life of early Israel. Military and administrative necessity led to the establishment of the monarchy, and after Saul's death to its renewal under David; but, because it seemed to be at variance with the authentic Israelite tradition, it was subjected in some conservative circles to scathing criticism, as well as being in court circles the theme of sustained theological propaganda. Urban life as such presented a sharp challenge to a religious tradition which had its origins in semi-nomadic conditions and on which the transition to agricultural life imposed a severe test. In the Royal Cities architectural expression was given to the impact which monarchy had on the structure of Israelite society and to the foreign influences which many of the kings encouraged.

Some of the most illuminating archaeological work in the Holy Land in recent years has been carried out on the sites of Royal Cities. Kathleen Kenyon skilfully presents the results in such a way as to give a comprehensive account of the origin and development of these cities against the background of social, political, and cultural development and the varying military and political fortunes of the Israelite kingdoms.

David shrewdly chose as his capital Jerusalem, a city which had no connexion with any Israelite tribe. Similarly, Hazor, Megiddo, and Gezer, which are linked with Jerusalem in the account of Solomon's building operations, and may therefore be classed as Royal Cities, had no previous association with either northern or southern tribes. Megiddo and Hazor had remained unoccupied after being destroyed in the thirteenth to twelfth centuries BC; Gezer was a Canaanite city captured by a Pharaoh and given as a dowry for his daughter who became Solomon's principal wife.

Dr Kenyon's description of Jerusalem includes a survey of the main results of her own excavations during the seven seasons, 1961-67. Her arguments and diagrams show clearly the line which must have been followed by the east wall of the Jebusite and Davidic city and by its continuation to the north-east and north. Direct archaeological evidence for the pattern of Solomon's Jerusalem does not amount to very much. The

buildings on the eastern slope collapsed; the area on the crest of Ophel was used as a quarry in the Roman period; and Herod's Temple and its spacious platform were superimposed on the original site of Solomon's Temple and Palace. It seems probable (and here Dr Kenyon is able to state the evidence more fully than was possible in her earlier work, *Jerusalem*) that a narrow extension along the crest of the ridge linked the Temple area with the older city. Solomon's Jerusalem was thus dominated by an enclosure in which, as the literary evidence in the Old Testament attests, the structure, decoration, and furniture of the buildings were the products of Syro-Phoenician art and craftsmanship.

As in Jerusalem, so in other Royal Cities, there is a marked contrast between the impressive structures executed in foreign styles by foreign architects and craftsmen and the indigenous Palestinian architecture exemplified in the homes of ordinary people, a contrast which is paralleled in the separation between Royal Cities and the ordinary residential areas. Indeed, the Samaria which Ahub and Omri created, and perhaps also Megiddo, may have been exclusively Royal Cities with no lower town.

After the division of the land into the kingdoms of Israel and Judah, it was in the wealthier and more influential Northern Kingdom that the development of Royal Cities continued. Dr Kenyon describes vividly the evidence for the transfer of Omri's capital and its population from Tirzah to Samaria to a Royal City created ex nihilo where a magnificent site of strategic importance was crowned with stately buildings richly adorned with the products of Syro-Phoenician craftsmanship.

Here, then, is a fascinating survey which gives the non-specialist reader sufficient information about archaeological evidence to enable him to understand the conclusions drawn. There are few minor slips and blunders. There were ten tables, not five, on the east side of the Temple. The number of the prophets of Baal is given as 840, whereas the text of Kings xviii 19, assigns 450 to Baal and 400 to Asherah. The unwary reader may be confused by the fact that Job's Well appears on page 23 as "Bir 'Ayub" (the 'ayin is a slip) and on page 137 as "Bir 'Eyub", and by references in both the text and index to the same Assyrian king as Sargon II and Sargon III. But these are niggling criticisms of a masterly presentation.

Instructive icons

M. D. ANDERSON:
History and Imagery in British Churches
29pp. John Murray. £4.25.

The parish and cathedral churches of Great Britain are among the most important historical documents in the land, and there are some 10,000 of them built in whole or part before the close of the Middle Ages. The tombs, mural tablets and armorial glass tell of the great and famous, the misdeeds and gargoyles of the social life of ordinary folk, the mural painting and ornaments of their spiritual hopes and fears. When, on the accession of Queen Victoria, the Court wished to know how the Garter should be worn by a lady, it was at the tomb of the Duchess of Suffolk at Ewelme that the evidence was found. The whole of a medieval church was a picture book for the instruction of the faithful.

In a less religious age this book has to be interpreted, and in two previous works Miss M. D. Anderson (Mrs Trenchard Cox) has shown herself to be an erudite and sympathetic interpreter. These have been out of print for some time, and many readers will be grateful for their substantial incorporation in *History and*

Imagery in British Churches: additional material and a rearrangement of the old material justifies the new title, for it is effectively a new book.

The first and third parts constitute a re-arrangement of the earlier book, *Looking for History in British Churches*. The first part, "The Growth of the Churches", deals with some of the political and social forces that influenced church building up to the twelfth century, and traces survivals of pre-Christian beliefs and customs. The third part, "The Record of Social History", considers the marks left upon later churches by great nobles, merchants, pilgrims and other classes, and the daily life of common people as portrayed by church artists. The second part is a simplified version of *The Imagery of British Churches* with the addition of interesting new matter about the influence of vernacular sermons and religious drama.

From the scourging of Henry II on a cloister boss at Norwich to the domestic brawl on a misericord at Bristol, from the Doom at Chaldon to the preaching box at East Brent, the illustrations provide ample material for all tastes. Though the book is concerned mainly with the Middle Ages, Miss Anderson notices many later features up to the eighteenth century.

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More than a martyr

DIETRICH BONHOEFFER:
Letters and Papers from Prison
Edited by Eberhard Bethge
437pp. SCM Press. £4.50.

SABINE LEIBHOLZ-BONHOEFFER:
The Bonhoeffers
203pp. Sidgwick and Jackson. £3.

It is nearly twenty years since *Letters and Papers from Prison* appeared in its first English edition. This enlarged edition contains material never before available in English and which has only recently been released in Germany. As Eberhard Bethge points out in his preface to the new edition, his problem in producing the original edition was that of selection. His intention was "to make available to a group of people who were interested in Bonhoeffer some short, specifically theological, meditations from Tegel". He had to guard against the misunderstanding that this was a tractate or monograph by Bonhoeffer on a chosen theme, and he was also "extremely cautious about including passages about personal relationships or relationships within the family and about deciphering any such references". This in the original edition there was hardly any reference to Bonhoeffer's fiancée.

By contrast, this new edition contains an appendix in which she herself, most movingly, tells the tragic story of the engagement in simple but heroic language and gives some quotations from the unpublished letters written to her. There is also much other new material. Those of Bonhoeffer's letters that were originally abbreviated are now presented in full, and for the first time letters written to him by his family and by Professor Bethge have been published. Some of Bonhoeffer's occasional writings produced in prison are also included.

Reports from the boundary

PAUL TILICH:
Begegnungen
407pp. Stuttgart: Evangelisches Verlagswerk. DM 31.50.

Paul Tillich, a refugee from Nazi Germany, was so eagerly and quickly adopted by his American theological and philosophical colleagues that he has tended to be viewed more as an American theologian than a German. The appearance of his complete works in German, of which the first 12 volumes have already appeared and the two supplementary volumes are due to be published in 1972 and 1973, will serve to remind us not only of the German roots of Tillich's theology but also of his contribution to Germany's theology in our time and indeed to Germany's social and political struggle.

Tillich makes it quite clear that he regarded himself as a German: "My attachment to my native land in terms of landscape, language, tradition and mutuality of historical destiny has always been so instinctive that I could never understand why it should have to be made an object of special attention. I have always felt so thoroughly German by nature that I could not dwell on the fact at length."

Himself a victim of Nazi persecution he was able to work for the welfare of refugees in the United States during the war years, and in that period and after was able to interpret America to Germany and vice versa.

The sub-title of this volume, "Paul Tillich über sich selbst und andere", makes it clear that this is a collection of papers of either an autobiographical or biographical nature. They are best read alongside the pieces that Tillich wrote about the Germany of the middle 1930s, on German socialism is perhaps one of the most important aspects of his work. He epitomizes the predicament

of the politically conscious German academic in the early 1930s.

Though Tillich never himself engaged in political action he was a convinced socialist. As he puts it: "Since making my first political decision a few years before the First World War, I have stood with the political left." Much of his writings in those first years in America was taken up with the theme of Germany. The present book is divided into three parts: autobiographical, the German period (1886-1933), and the American (1933-1965). The title, "Encounters", is to be understood not only in the sense of personal contact but also as indicating his involvement with intellectual and spiritual movements.

For the English reader familiar with Tillich's work there is probably very little here that is new. The first and last sections of the book are indeed translations into German of material originally written in English (with the single exception of the article "Kairos, Theonomy and the Demonic", which was his contribution to the *Heimann festschrift*). The two autobiographical sketches "On the Boundary" (which appeared in 1966 as a separate book) and "Autobiographical Reflections" (from *The Theology of Paul Tillich*) make up the first section, while the last section comprises articles published in the United States on Marx, Nietzsche, Berdyaev, Buber and Jung. None of the material in the second section has yet been translated into English.

Tillich wrote four autobiographical sketches in all, and each of them illuminates his theological quest and his theological position. He recognized it as his peculiar contribution that he worked at all times "on the boundary", and it must be said that the boundaries straddled were many. One of these boundaries was that between the professional theologian and the layman. His was so immensely learned and so naturally metaphysical a mind that his writing must strike most readers as forbidding in the extreme. He was aware

of this difficulty and anxious to make his theology meaningful and relevant to lay people.

He was perhaps not so clearly aware of how delicate a position he occupied in regard to the twentieth century. When cited by one of his critics as essentially a nineteenth-century thinker he retorted that his big toe was in the nineteenth century. However, he was inevitably concerned with the problems of nineteenth-century theology, as is very clear from the essays in the second section of this book. Their subjects are the great figures of nineteenth-century debate—Lessing "the great masculine theologian", Goethe, the young Hegel and Ritschl.

Liberalism would be regarded today as typifying the nineteenth-century heritage, and Tillich's reaction to the great movement is characteristically dialectical. Deeply appreciative of its accomplishments, he nevertheless found it impossible to reconcile his thinking with liberal dogmatics. The essays on Harnack, that magisterial representative and exponent of liberalism, and Barth, who was David to Harnack's Goliath, show us the Tillich who eschewed both the liberal path and the simple reply of dialectical theology.

The first edition (1953) of *Medieval Religious Houses* by David Knowles and R. Neville Hadcock was described in the TLS, September 25, 1953, as "... an indispensable work of reference." It is probably the most complete catalogue ever attempted of all the religious houses of England and Wales in medieval times. For the new edition (565pp. Longman. £11) the book has been revised to incorporate many corrections, precisifications and additions to both tables and notes, and the figures of the monastic population have been recalculated in the light of fresh evidence. The new material includes a list of all known pre-Conquest houses (not only of those founded after 940).

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More to it than dogma

JOACHIM KAHN:

The Misery of Christianity

A Plea for a Humanity without God
Translated by N. D. Smith
212pp. Penguin. Paperback, 35p.

At first sight this looks like yet another attack on religion by an atheist, but because Joachim Kahn was himself trained in theology the arguments are rather distinctive and the criticisms very sharp. The criticisms cover three areas.

The first is the "misery of Christianity" reflected in the misery and suffering it has inflicted over the centuries. Dr Kahn begins with slavery. Not just that the Church failed to condemn it. The Church actually owned slaves and then sent into the late Middle Ages. Dr Kahn then deals with the various groups persecuted by the Church. When Christianity ceased to be an illegal religion, and became instead the official religion of the Roman Empire, in the fourth century, Christians immediately turned to persecuting and rooting out adherents of non-Christian religions. The crusading spirit, which offered the infidels baptism or the sword, was continued with the invasions of the New World, North and South, Protestant and Catholic, and in our own times is seen in the holy war against communism. Jews were persecuted in the early Church, and in Christendom there were laws proscribing distinctive dress and proscribing from office long before Christians operated the Aryan laws of Hitler's Germany. A third group persecuted by the Church comprised those who did not believe what the hierarchy believed, that is, heretics.

This persecution came to its peak in the activities of the Inquisition under which hundreds of thousands of people were tortured, maimed and barbarously murdered. The Reformers were not themselves averse to coercion. The final group Dr Kahn discusses is women, and the way in which the Christian view of sexuality led to their further defamation. The most terrible instance here is the persecution of witches, which together with the persecution of other normal and innocent people

led the church historian Walter Nigg to say:

The flames were rising everywhere and it seemed as though they would never be put out. Everyone was being burnt—men and women, Catholics and Protestants, idiots and scholars, four-year-old children and eighty-year-old women.

Humane Value in its own way simply reinforces the traditional view of women.

The record is bad, and others have shown that it is in some respects even worse than Dr Kahn indicates. Yet the distinctive point that he makes is that the liberal Christian response, that the Church had fallen far short of Christian standards is quite out of place. Slavery was ordained by God in the Old Testament, and Paul in the New Testament could command slaves to be obedient. The goddess in both Old and New Testaments were to be punished by God without mercy. There are grounds for anti-Semitism in Paul and even the Gospels. Women, from the creation narratives, are seen in the Bible as not only inferior to men, but are associated with evil and weakness. Dr Kahn's point is simply that the record of the Church is the outworking of the biblical religion.

All the crimes that have been committed by Christians throughout the history of their religion are to be found in evidence in the New Testament, so that it would be more correct to speak of an escalation than of a decline.

The other two areas with which Dr Kahn deals can be mentioned more briefly. There is the question of the historical basis of the Christian religion. Not the opponents but the supporters of Christianity (in this case the form critics) admit that there is not an incident or a saying of the gospels which can be vouched for absolutely in its given form. This indicates that the question lessening posed two centuries ago is no nearer to an answer. How can the certainty required for faith be related to the mere probabilities of historical research? One takes it that Dr Kahn also has in mind that such historical uncertainties hardly provide the grounds for the kind of absolute dogmatic certainty implied in the various forms of persecution.

Dogmatism itself is the final area

covered. Most forms of dogmatism have been openly dogmatic and refused (or been forbidden) to even what it is that is "given" even in modern "undogmatic" families. (Laetentia), typified by Bultmann, Dr Kahn finds the dogmatism, at a deeper level, now the Kerygma, that addresses the hearer, which is questioned. "Theology is still in the case of Bultmann, pure rationalism." Radical theology retains the dogmatic assumption of modern atheism in the form of hermeneutical fireplaces.

The distinctiveness and its own training in theology, and a difficult to meet the challenge, it may be that Dr Kahn's message, also his weakness. Has he not simply accepted the dogmatic view of what Christianity is about? He advocates a "sacredness" and a "sacredness" (might not a phenomenon approach be more appropriate) has not in fact applied this method to the phenomenon of Christianity, would mean asking what it is. Biblical religion is about, its experiences of life had it, notwithstanding the terminology, conceptual structure employed in communicating it. This is particularly relevant to the intention of a book and its concluding section.

Dr Kahn claims that the book intended to indicate the status of the non-Christian way, and a section, "Post-Christian Religion", promises to give us a glimpse of what really is society might look like. Yet, notably it gives us not a glimpse, even a suspicion that Dr Kahn where to turn to find the crime, such a society or the means by which it might be brought into existence. One suspects that if he had the phenomenological (non-dogmatic) approach to Christianity he would have found in this tradition a resource for diagnosing the society and some indications of the alternative might be.

All dogmatic forms of Christianity must face the real challenge that Kahn presents, but he has not outside Germany to inquire what a truly non-dogmatic form is developed. If it is, then Dr Kahn yet to face its challenge.

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Jesus yes, God no

ALISTAIR KEE:

The Way of Transcendence

Christian Faith without Belief in God
211pp. Penguin. Paperback, 35p.

Alistair Kee's purpose is to show that Christian faith is a live option for people who cannot believe in God—in short, for atheists, of whom he would appear to be one. Christian faith for atheists is a "secular faith in the way of transcendence": secular, because it involves no belief in the supernatural; faith, because it calls for decision and commitment; and Christian, because it is faith that Jesus Christ is the norm of what is entailed in the way of transcendence.

"Transcendence" here refers to a way of life exemplified by Jesus Christ and contrasted with an immanent or natural way (identified partly with go-getting materialism and the exertion of power for selfish ends, partly with sheer self-indulgence). Dr Kee sets out to convince that Christian faith in his chosen sense can not only survive the collapse of religion and of theism but can actually thrive upon their demise.

In his analysis and critique of other men's ideas Dr Kee is always interesting and sometimes devastating. He argues against Schleiermacher and J. A. T. Robinson that atheism is not "really" something else: it is, he says, a perfectly defensible posture. Then there are the various attempts, including process theology and John Macquarrie's "onto-theology", to redefine God. Dr Kee insists that all these attempts, though they may avoid reductionism, are not alternative ways of conceiving and speaking of God which are logically coherent or intelligible. But the modern unbeliever is not hunting for a more viable conception. He simply does not live in a world where God is experientially present. "There is an absence of any experience which could be interpreted as experience of God." A God-interpretation of human experience is therefore as irrelevant, as nonsensical, as new concepts or definitions of Godhead.

Perhaps it is the "Death of God" theologians who can speak to the condition of modern secular man. Dr Kee wants to see how they meet his criteria for what is necessary to an adequate secular theology: namely, one that will preserve a positive, undebated content for "secular" and "theology". Such a theology must be radical—that is, it must conserve nothing of the supernatural, of the old-style personal-God belief of traditional theism; yet at the same time it must eschew positivism and reductionism in any form, because those positions remove the ground of reality from the way of transcendence. The "Death of God" theologians fall short of the first requirement: they are not radically a-theistic. This is Dr Kee's conclusion from examining each of them in turn—Thomas

Altizer, William Hamilton and the rest with fairness and acumen. There follows a brilliant discussion of Nietzsche, and in particular of Nietzsche's interpretation of the death of God. Nietzsche rightly diagnosed the new historic situation in which man lives without God; but he also opted for the natural man, the way of immanence, "rejecting Christ and the way of Christ". Ultimately, therefore, he is the apostle of destruction.

In the second part Dr Kee turns his attention to reductionist solutions to the problem of belief in God, dealing specifically with Feuerbach, Richard Braithwaite and Paul Van Buren. Braithwaite failed to demonstrate that talk about God is really only talk about man. He can assign no definitive place to Christ. Professor Braithwaite arbitrarily selects stories with a plain moral intention, but fails to distinguish between "entertaining" a story and "believing" it on moral grounds not contained within the story itself. Mr Van Buren cannot discover a contemporary and viable alternative way of speaking of God. His trick is to ignore this whole dimension, instead of trying to translate it.

In the final section Dr Kee proposes his own solution. It is "a solution by escalation rather than by reduction". What he means by this is obscure. In his discussion of Tillich earlier on Dr Kee adopts his key phrase "ultimate concern". Thus, Christian theology is "systematic reflection on what is entailed in commitment with ultimate concern, to that which came to expression in Jesus Christ.... The meaning of the word God then becomes the content of our ultimate concern." Escalation means then that something more is involved here than an ultimate concern with man; and the something more, entailing both risk and commitment, is the mystery at the heart of a reality which invites faith in transcendence and then confirms that faith—"a mystery beyond our ultimate concerns, beyond precisely because it is raised by our having an ultimate concern".

All this sounds unremarkably abstract; but in fact Dr Kee has several concrete and practical purposes in view. By showing that belief in God is not necessary to Christian faith (i.e., to commitment to what comes to expression in Jesus Christ), he hopes to enlarge the blessed company of faithful people, the community of those religious and irreligious who embody Jesus Christ through living out his way of transcendence. Membership of that community will not call for belief in God as a prior condition of Christian commitment. It will embrace theists and atheists on an equal footing.

Has he made a case that is at least intelligible and self-consistent? Not altogether. First because there is an incipient circularity in the argument:

The main danger to the conclusion to which we have come [regarding the mystery of having an ultimate concern] is... that an attempt will be made to use it as a way of reintroducing God again, further up the ontological ladder. What is the mystery of a reality which confirms faith in transcendence? I fear the temptation is to say that the answer is once again God.

One notes the affective vocabulary—fear, temptation. Is the affirmation of God then really such a great obliquity? A kind of demonic escalation? But, says Dr Kee, this inference about God would bring us back to square one, or to page one of a rather long book. It is a possibility Jesus Christ as the definitive revelation of the way, the truth and the life for men, without belief in God.

Arguably, there are two main areas of confusion recurrent throughout the book. The first might be called sociological, although like the second it is in part a problem of definition. Dr Kee says in his preface that ours is an age without supportable religious beliefs: "In particular, belief in God has disappeared.... If belief in God is the prior condition of Christianity, then Christian faith will not be possible in our secular age." And much later in the book: "The new interest in religion is not a revival in theistic belief. It can be of no comfort to traditional Christians." These and similar assertions may or may not be true; but they are certainly bald and constitute a sociological dogma proffered without argument, evidence or supporting documentation. One wonders what methodological procedure could establish that belief in God has disappeared? According to recent polls and questionnaires the vast majority of people do not claim to be atheists or to have abandoned belief in "God." Quite the contrary. One would think there is little or no positive evidence, there-

fore, for Dr Kee's view that belief in God is the scandalum baring men and women in their thousands from a secular faith in Jesus Christ and from his way of transcendence.

The second area of confusion is terminological and relates directly to Dr Kee's attempts to speak of the way of transcendence and its Christian character, that is, its intrinsic relation to Christ:

Christians... are distinguished by the fact that they claim that Jesus Christ is the very embodiment and final revelation of the way of transcendence.... I see no objection to having faith in Jesus Christ as the definitive revelation of the way, the truth and the life for men, without belief in God.

This cannot be careless talk. It is carefully chosen and recurs over and over again; yet how can language that reverberates with such theological and personalist overtones be used in such a context without explanation or apology? It sounds all the more strangely on the lips of one who takes Professor Macquarrie, for example, to task for a tendency "to use terminology which predisposes us to accept a religious view of reality". When we read that "Jesus Christ is the incarnation of transcendence" we are bound to ask Dr Kee what is the ground of the uniqueness he ascribes to Jesus as the embodiment of the way; and why he cannot speak of discovery or invention instead of revelation, where the latter term so clearly implies initiative on the part of an extramundane agent.

Since this book is a piece of systematic argumentation is not wholly coherent, there are at least two decisions in which its author may decide to move. He could revise his basic terms and so make his original thesis about secular faith in Christ more intelligible; or he might explore the incipient circularity in his argument back towards theism. Either way, he has further to go.

Back to the Buddha

II. SADDHATISSA:

The Buddha's Way

139pp. Allen and Unwin. £2.75
(paperback, £1.50).

This is a short introduction to Buddhism "shorn of accretions which tend to obscure the real meaning of the Buddha". It is aimed principally at the Western student who knows virtually nothing of Buddhism but wants to know what it is all about without being overwhelmed with technicalities. As such it is eminently successful. The essential doctrines are there, the Buddha's life, the four Noble Truths together with lucid notes on *anicca*, *paliccasamuppada*, *anatta* and *kamma-vipaka*. There is

a third part on meditation which is, of course, central in Buddhism, and finally a short selection of texts (sometimes repetitive).

The book is well written and so far as it goes authoritative for the Theravada school with which it is alone concerned. It is also intended as a practical guide to Buddhist ethics and the section on the Eightfold Path is particularly good. Two minor criticisms: it scarcely makes sense to claim that there are still 300 million Buddhists in China, and why must modern Buddhists always drag in modern chemistry and physics only to claim that the Buddha had "renolized" it all long ago? So had Heraclitus and many others.

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Work in progress

WILLIAM R. RUTLAND:

The Becoming of God

122pp. Oxford: Blackwell. £1.75.

The Becoming of God is what the author styles "an outline chapter" in the history of the idea "that the meaning and nature of the Universe now appear to the human intelligence as a Process". It is not a philosophical or theological essay but an analysis, by a man of letters and a former teacher of modern languages at Marlborough, of the development from Spinoza to the present day of what we should call an evolutionary view of the world.

The opening chapter gives special attention to Goethe and Wordsworth, as two poetic (and "romantic") representatives of a processive view of nature and man's organic place in it. The second chapter is devoted to Tennyson and his gradual acceptance of the same position, but with the benefit of awareness of nineteenth-century scientific and philosophical inquiry. Then comes a chapter on "the religions of humanity" in which we start from Comte (who devised the phrase) and then proceed, rather surprisingly, to J. A. T. Robinson, Julian Huxley, and others. A final long chapter is given to Teilhard de Chardin, who is criticized for an illicit intrusion of specifically christological concerns into a predominantly scientific-metaphysical presentation of "the phenomenon of man". In an epilogue Dr Rutland professes his own Christian faith, his acceptance of a process conception of the world, man, and God, and

pays tribute to (but is critical of) Bergson's way of stating the position.

Dr Rutland believes, and rightly, that a profound change has taken place in our concept of "natural" and "supernatural". This, he says, is associated with a general acceptance of the fact that "not only human life, but also everything that surrounds us on this planet, and indeed the whole Universe of which our planet is a part, is subject to mutation". Hence some at least have come to what he styles the "intuition" that in such process there is "to be found an indication of the nature of the ultimate Reality of which the universe is a manifestation". Thus he agrees with Alexander, Lloyd-Morgan, Smuts, Bergson, Teilhard, and Whitehead, in finding "the idea of cosmic process" the best clue to the structure and dynamics of things.

In a preface, the Bishop of Salisbury notes that another former teacher at Marlborough, Peter Hamilton, has recently written a more philosophical and theological study along similar lines (*The Living God and the Modern World*, 1967). Mr Hamilton is more logical, lucid, and theologically learned—and does not fall into such misunderstanding of J. A. T. Robinson and others—"radical theologians" as that found in Dr Rutland's second chapter. But Dr Rutland surely is correct in seeing that much contemporary "radical theology" does not take into account, as any sound theology should do, the natural world, physical process, and the total cosmic setting for human history and experience.

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The Queen's first subjects

EDWARD CARPENTER:
Cantuar

The Archbishops in their Office
562pp. Cassell. £4.20.

JOHN W. LAMB:
The Archbishopric of Canterbury

From its foundation to the Norman
Conquest
287pp. Faith Press. £3.

The office of the Archbishop of Canterbury, "the Queen's first subject", is unique and it was a good idea of Edward Carpenter to write its history. The problem was obviously how to avoid making it merely a potted history of the Church of England and, perhaps inevitably, the early centuries are treated in a sketchy and sometimes a perfunctory way. The book becomes much richer and more closely textured as it approaches modern times, especially from 1662 onward, and the last chapters are the best. The style is easy, the proportions good and the judgments charitable without being falsely pious. As an essay in fulfilling a difficult task, the book is a modest success.

If it is not more than that, and if the reader is left with little sense of excitement or fresh insight, the reason probably lies as much in the subject-matter as in the treatment. Dr Carpenter quotes a surprised and bewildered comment by Archbishop Davidson on discovering how popular he was: "If I were describing myself, I should say that I was a funny old fellow of quite mediocre, second-rate gifts and a certain amount of common-sense—but that I have tried to do my best." With only a few exceptions, in each half of that sentence, this could be true of all Archbishops of modern times. That they should be men of this type no doubt accounts for the impressive continuity of the office in English life, where men who seem greater

than their office render their neighbours uneasy, but their story does not make for dramatic reading. A mediocre lot indeed, whose public actions were predictable, rarely generous and hardly ever adventurous: this is the impression left by the majority, with a slightly more stringent verdict called for on those of the eighteenth century, except for Archbishop Wake.

What emerges from this history is something very different from the popular impression about the state of the Church of England today, and that is the extent of the Anglican revival over the past 150 years. The nineteenth-century Archbishops were more considerable, and more distinctively Christian, men than those of the eighteenth—and those of the twentieth, in immeasurably more complicated circumstances, appear to be at least the equals of their immediate predecessors. It is a favourite English legend that, whereas in the past bishops were appointed for their scholarship and personal independence, now they are appointed because they are safe organization men. So far as Archbishops of Canterbury are concerned, history offers little to support this. Most of them always have been safe organization men, and the record is rather better in this century than in many previous ones.

This is not to deny that, for most of this century also, the Archbishops have remained men of deeply conservative temper. It is curious that the most conservative among them have been the Scotsmen, who, literally and metaphorically, have been more royalist than the king. Archbishop Lang, Dr Carpenter tells us, once organized a luncheon party exclusively for dowager duchesses. In an age when the reputation of an institution is unduly dependent on the character of its leading representative, this has done much to confirm the impression that the Church of England is a conventional and timid

organization, an impression lightened work in other parts of the Church does little to modify.

All the same, conservative as they may have remained, Archbishops in the past 100 years do seem to have been more able, efficient and accessible than most of their predecessors. In very recent years, at least, patriarchs who are their most vicious counterparts elsewhere in private state, and their presence may be less than it was to be much more Christian.

Canon Lamb's book fills out a great deal of detail, the history of the early period which Dr Carpenter was able to treat only very briefly. The author is a parish priest from north of England and his book is a foreword by the Archbishop of Canterbury. It is a competent volume to earlier books by Canon Lamb on the Archbishopric of York and on the little-known bishopric of Lichfield, which he briefly at the end of the century. This new volume is thorough and well documented.

In his last paragraph, Dr Carpenter raises but does not answer a question concerning the future of this ancient office. His answer is understandable. We hear a great deal today of secularization and diminished influence of the Church. These are facts but this does not remind us that not dissimilar things have been known before. Despite all the changes of our own time, the Archbishop of Canterbury still at Lambeth and he is still the first subject. In the Anglican Communion also, he presides over larger practising Christian community than any of his predecessors in earlier centuries knew. It is to be a bold man who would either to affirm or to deny the situation will be substantially different 100 years hence.

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Beyond stability

JOHN A. T. ROBINSON:

The Difference in Being a Christian Today
92pp. Collins Fontana. Paperback, 25p.

If being a Christian is not just one cultural pursuit among others, then what difference does it make to be a Christian? John Robinson, in these lectures first given in Cambridge and then in expanded form in Buenos Aires, attempts to deal with this question in the light of what Donald Schön describes as "the loss of the stable state". That familiar institutions, ideas, standards and relationships are now being overturned or radically transformed has a particular bearing on the Church, especially wherever authenticity is defined in the terms used by Vincent of Lérins—"what has been believed everywhere, always and by everyone". Such an institution, says Dr Robinson, has "a vested interest in stability". But if the Church has so far depended on Dr Schön's "centre-periphery model", what would happen if Christians, with a venturing faith, welcomed and explored the Way, the Truth and the Life in the perspective opened up by the loss of the stable state?

It is often assumed that the Christian Way can be delineated by a precise list of things to do and things not to do. For Dr Robinson this Way is more of a pilgrimage. W. H. Auden's wise men explain why they came to Bethlehem: "To discover how to be human now/Is the reason we follow the star." The Way, after the end of the stable state, is a seeking out what it means to be truly human, when, contrary to all appearances, reality is trinitarian at heart—that is, gracious, loving and conducive to "holy community".

As today Truth is not something already known and rigidly defined, Dr Robinson adopts an anthropological, exploratory approach. The truth is approached, he says, as we take seriously certain clues in our experience. In this we use the same method as the biblical writers, who built up from diverse experiences "a kind of human identikit of God, a Christ-figure". For them, the mystery of life and indeed of the world, was solved when they were confronted by Jesus. Dr Robinson seems to be suggesting that every age must now begin from its own experience and that we cannot simply take over the dogmatic forms of a previous orthodoxy.

If the Church has "a vested interest in stability" it is on the assumption that the life of the institution is of prime importance in maintaining orthodoxy and discipline. But after Einstein, and with the loss of the stable state, such absolutes have lost credibility. Yet this, Dr Robinson argues, may well open the way to a new life for the institution: "I believe the Church is being freed to exist for others in a new way—like the Good Shepherd to lay down his life for the world." For the Kingdom of God is not about conserving and guarding, defining and calculating, but about giving up security, going out to answer a call and finally about dying—and then rising. Far from being a threat to being a Christian today, this shaking of the foundations is a sign of great hope:

And I for one—for all my rootage in the past, for which I am constantly grateful—do not bewail the end of the stable state. Many things must be shaken in our day if the Kingdom which cannot be shaken is to be discerned and exposed.

Notwithstanding Dr Robinson's persuasiveness about what must be shaken, there are few signs as yet that anything in the Church will be shaken. The English have a rare capacity for meeting threats of uncertainty by the creation of yet further stable states.

"Man", writes Archbishop Blom, "becomes fully human when he is united with God, infinitely, deeply, inseparably, so that the fullness of Godhead abides in the flesh." (There are audible echoes of Chalcodon here, and the Archbishop takes over the theory of "deification" so familiar yet so strange to students of the early Christological debates.) And not human life only, but also flesh and matter. "All the matter of this world has been shown to be capable of such vastness, such depth and greatness as to be united with the Godhead without ceasing to be itself, but... becoming itself in the true sense of that word." Thus the origin of this book. It has grown out of the television debate, here reproduced, with Marghanita Laski, in which both parties appeared at their best, in humility, candour, and mutual understanding. The Archbishop is certain that "God is happier about truth or unbelief than falsified belief". The atheist ends on a rather wishful note:

We [atheists] must depend very deeply on religions, which have a great many things that we cannot have—rite, ritual, festival, words beyond any words that we have managed to maintain. I sometimes think we could have more help.

In the rest of the book, which is composed of papers and addresses written for various different occasions, the Archbishop seeks to show how belief can be rationally justified and how it brings a pattern of meaning and grandeur into the totality of our experience. He speaks with authority and confidence that some of our nerve-racked avant-garde might envy, and—as someone said about Karl Barth—he recalls us to the great peaks which we had half forgotten while groping around in the theological foothills. But it must be remembered that his thought and teaching were moulded by the Eastern tradition, with the Greek theologians behind it. Some of his most characteristic emphases are indeed recognizably Greek in inspiration, rather than Latin and Western.

The last chapter is called "Holiness and Prayer". We cannot be holy by trying to escape from the realities of the actual world and seeking a false "sanctuary" in worship. We are to sanctify the world through God's presence. But to do that we must be inwardly disengaged from it. This leads on to the prayer of contemplation and offers a much-needed corrective to our too often shallow Western activism.

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Among the peaks

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